

Breaking Of The Bread – Further Studies

A Study Of The Communion Meal and The Passover Supper

O. Karim Hosein

...

Breaking Of The Bread

Copyright © 2005 by O. Karim Hosein

All Rights Reserved

Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION ®.

Copyright © 1973,1978,1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

The “NIV” and “New International Version” trademarks are registered in the United States Patent and Trademark office by International Bible Society. Use of either trademark requires the permission of International Bible Society.

Preface

In my previous writing, "*Breaking Of The Bread*," on the communion bread controversy, I had ended with this paragraph:

The Bible does not say that Jesus ate leavened or unleavened bread that day but we know that there was no such requirement that night. It would also mean that when Jesus said to break the bread in remembrance of him, he did not have a requirement for it to be unleavened. It means whenever we break bread of any kind on any day. Likewise, the reference to the wine would be for any fruit juice, fermented or otherwise, whenever we drink it, as often as we drink it.

I had also stated in my e-Mail to the deacons and elders:

I must say, I did not look up the Greek word for "Wine" and I think -- correction, I know-- that that was a mistake.

So since then I went back to look at the Greek words and their meaning. This lead me to see where I really failed and where I was correct and where controversy may still lie. My convictions have not changed much but the reasons for these have. Still, I would be a fool to not seek council from the wise. This will be a much breifer look at the new testament scriptures and their original Greeek. That was an eye opener. The purpose of this document is the same as stated in the preface of the previous document and is merely a n errata of sorts:

It is to this end that this study is being presented to you for your input and advice. May the LORD give us all wisdom and insight so that our unity may be strengthened. Amen.

Breaking Of The Bread

In my previous studies of the Last Supper, I had examined Matthew 26:26-29, Mark 14:22-25, Luke 22:17-20 and 1Corinthians 11:23-25. Then I stated:

I never doubted, although none of these scriptures say that Jesus took unleavened bread, that the bread was anything else. My own conviction was that, in spite of this, he never meant for us to be limited by this to unleavened bread.

I did have my reasons for my convictions but there was nothing solid that cried, "any bread will do."

Looking back at these verses, the word used in Matthew 26:26, Mark 14:22, Luke 22:19 and 1Corinthians 11:23, 26 & 27 is 'artos' meaning a raised bread or a loaf. This goes further than my last study in that it does say that the bread he ate was a raised bread or bread with yeast. Searching, I found two words used to mean bread; 'artos' as mentioned before and 'krithinos' meaning made from barley. Mostly the term used in all the New Testament is artos and in all but one occurrence of krithinos, the phrase used is 'artos krithnos,' a raised loaf made from barley.

In all references to the Last Supper or to the disciples breaking bread together, only the word artos is used. This suggests that the communion bread can be bread of any kind. Certainly we cannot limit it to unleavened bread since Jesus ate 'artos' and not 'krithinos' nor can we limit it to bread from barley flour since it never specified 'artos krithinos.'

Also looking back at these verses, the word, 'wine,' is never used but the word, 'cup,' from the Greek, 'poterion,' is what we find everytime. Literally, this simply means a drinking vessel and phraseologically, the drink that is in it. The only details given of what might have been in it was when Jesus said, "I tell you the truth, I will not drink again of the *fruit of the vine* until that day when I drink it anew in the kingdom of God."

This suggests that what was in the cup that night was from a fruit that grows on a vine, such as grapes, and not, say, dates or coffee. Nevertheless, the idea of the drinking of the cup is partaking in a drink with a meal. There was nothing commanded nor mentioned in the Laws concerning drinking during Passover nor the Feast of Unleavened Bread. Again, in the New Testament, nothing commanded regarding the specifics of the drink with the meal. We can speculate that Jesus had wine made from grapes but never did he specify that that particular drink was to be used. Nor that it was to be anymore ritualistic than reading your Bible daily. So, "take this cup and drink it in remembrance of me," can be translated as, "when you drink with a meal, do it in remembrance of me."

I also looked into the discrepancies in Matthew, Mark & Luke as compared to John about the night of the Last Supper and the night of the first day of the Feast. I found further evidence in the Greek to support what I had concluded in my last writing but that is mostly mute now. I can discuss it with you in person if you wish. I however am not a Greek or Hebrew scholar nor did I go to seminary college. I merely read the works of those who did. Since there are many among the Elders and Deacons more qualified than I on this issue, I suppose that may not happen but I am willing.

To revise the laast paragraph of my last writing:

The Bible suggests that Jesus ate leavened bread, artos, that day and we know that there was no such requirement that night. It would also mean that when Jesus said to break the bread in remembrance of him, he did not have a requirement for it to be unleavened. It means whenever we break bread of any kind on any day. Likewise, the reference to the cup would be for any fruit juice, fermented or otherwise, whenever we drink it, as often as we drink it.